

When we begin to free ourselves from these limitations by seeing them clearly as such, then we can discover a fresh perception of this world purified of preconception and narrow belief. We may, then, perceive ordinary magic -- a world which is vast and unconditioned, yet full of power, value, and natural order. - DA

02034. Hunt, Stoker. *Ouija: The Most Dangerous Game*. New York: Barnes & Noble, 1985. 156p. 1 fig; Index: 153-156; 31 refs

This is an overview of information about the ouija board. Hunt reports that in a recent survey he conducted, 30% use the ouija board to communicate with the dead, the same percentage to communicate with the living, and the remainder to develop psychic ability or as a means of guidance. He gives some case histories illustrating that using the ouija board can be both helpful and dangerous. Well-known cases discussed are Jane Robert's Seth and the Toronto "Philip" group experiment. He discusses automatisms as the inducers of psychosis and as a cure. An interview with Barbara Honigger is the subject of one chapter. The last chapter is entitled "How to Get the Best Results from Your Ouija Experiments." - R.A.W.

02035. Jackson, Edgar N. *The Role of Faith in the Process of Healing*. Minneapolis, MN: Winston Press, 1981. 203p. Bibliographic notes by chapter: 197-201; Bibliography: 195-196

The emphasis here is on the role faith plays in healing and that we are personally responsible for our state of health. There are several chapters on faith. Jackson examines the nature of faith, unconscious factors in faith, conscious processes in faith, and super-conscious expressions of faith. There is a chapter on innate faith and one on faith that is achieved. Most relevant to parapsychology is Chapter 10, "Mystical Illumination and the Super-healthy Person." Here he discusses the level of faith that employs "the higher levels of consciousness for its purposes." He classifies the phenomena related to the superconsciousness in three categories: the psychological, the psychic, and the parapsychic. It closes with a section on the cultivation of revealed truth. The final chapters deal with cultivation of a life-affirming attitude. - R.A.W.

02036. Katz, Richard. *Boiling Energy: Community Healing Among the Kalahari Kung*. Cambridge, MA: Harvard University Press, 1982. 329p. Bibliography: 317-323; Glossary: 314-316; 2 figs; 19 illus; Index: 324-329

Katz reports on his field investigation of the ritual healing dance of the !Kung. The rituals are described in detail, and he shows how they are perceived at the experiential level through interviews with participants; he traces the role of healing in the healers' lives and in the community as a whole, and he presents a sociological analysis of how the form and function of healing are shaped by the character of the !Kung social order.

The book grew out of a request from the !Kung to "tell our story of healing to your people." The talks of four !Kung healers are the heart of the book. Of special interest are four chapters, "At a Healing Dance," "Education for Healing," "Career of the Healer," and "Psychological and Spiritual Growth." Biographies are give of some important !Kung healers. - R.A.W.

02037. Loye, David. *The Sphinx and the Rainbow: Brain, Mind and Future Vision*. Foreword by Willis Harman. Boulder, CO: Shambhala/New Science Library, 1983. 236p. Bibliographic notes by chapter: 205-215; Bibliography: 216-225; Index: 227-236; 15 figs; 1 questionnaire; 1 table

Loye attempts to synthesize neurophysiology, psychology, parapsychology, and theoretical physics at a popular level in order to show how all parts of the brain can

function as a unit in future prediction, including precognition. He takes a holographic approach to precognition, also attempts to show how to develop forecasting ability. There are 4 appendices. The first offers suggestions improving individual and group forecasting. The second presents some of the tenets of the new psychophysics. The third is a response to critics of precognition (primarily C.E.M. Hansel). The last is a guide to education possibilities concerned with the forecasting mind: workshops, seminars, discussion guides; a sample college course; field trip possibilities; and tests. - R.A.W.

02038. Sheikh, Anees A., Ed. *International Review of Mental Imagery*. Volume 1. New York: Human Sciences Press, 1984. 220p. Chap. Bibliography; 2 figs; Author Index: 203-215; Subject Index: 217-220; 6 tables

Volume I of the *International Review of Mental Imagery* is primarily an anthology of literature reviews. Such topics as mental imagery in problem solving and estimation, imagination, and hypnosis are covered. A chapter on hypnagogic imagery touches on the possibility of a relationship between psi and hypnagogic imagery. There are chapters on right hemispheric processing of imagery in psychosomatic illness. A chapter that might be useful to parapsychologists is one entitled "Bizarreness Effects in Mental Imagery." Each chapter has a lengthy bibliography. - R.A.W.

02039. Walker, D.P. *Unclean Spirits: Possession and Exorcism in France and England in the Late Sixteenth and Early Seventeenth Centuries*. Philadelphia, PA: University of Pennsylvania Press, 1981. 116p. Bibliographic notes, by chapter: 89-110; Name Index: 111-116

Case histories of possession in France and England in the late sixteenth and early seventeenth century are presented. Sources drawn on consist of contemporary published accounts, which are mostly eyewitnesses, or compiled from the evidence of eyewitnesses. The printed accounts were sometimes supplemented by manuscript sources, and, when the possession involved accusations of witchcraft, legal records of the witch's trial. For the theory of possession and exorcism he relied on the debates arising out of the cases and on authorities cited in the ranging from the Bible, its commentators, and the Church Fathers, to fifteenth- and sixteenth-century treatises on magic and witchcraft.

This book is of interest to parapsychologists because claims of psi phenomena were associated with possession: the ability to speak and understand languages not known to the patient; clairvoyance; and bodily strength exceeding the person's normal capacity. - DT/R.A.W.

02040. Wilber, Ken. *Eye to Eye: The Quest for a New Paradigm*. Garden City, NY: Anchor Press/Doubleday, 1983. 326p. Bibliography: 311-317; 15 figs; Index: 319-3

In the Preface Wilber says "This is a book about overall or 'comprehensive' knowledge quest -- not with view toward any sort of finality in knowledge, but with a view toward some sort of balance in the quest itself. It is about empirical science, philosophy, psychology, a transcendental religion; about sensory knowledge, symbolic knowledge, and spiritual knowledge; and about how they might all fit together. It discusses what a 'comprehensive paradigm' might eventually look like, and -- just as important or perhaps more important -- it attempts to expose and unravel some of the major obstacles to the emergence of such a paradigm." Nine of the 10 chapters were originally published (in the same or variant format) in *Journal of Altered States of Consciousness* (1), *Journal of Transpersonal Psychology* (3), and *ReVision* (5). Chapter titles are Eye to Eye; The Problem of Proof; Mandalic Map of Consciousness; Development, Meditation;

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Committee for the Scientific Investigation of the Paranormal. In the final chapter, he examines the collective future of humankind, which he considers to be quite bleak, but he closes with the hope that parapsychology might save civilization as we know it. - R.A.W.

02918. Moody, Raymond A., Jr. *Elvis After Life: Unusual Experiences Surrounding the Death of a Superstar*. Atlanta, GA: Peachtree Publishers, Ltd., 1987. 158p.

This is not strictly a book on parapsychology but in part it deals with experiences traditionally labeled parapsychological. It could be called a kind of folklore in the making. It is included here because it illustrates an approach to the study of human experiences that parapsychologists might well emulate. It does not attempt to prove anything, although the author did interview all of the persons whose experiences are included at firsthand. It is valuable because he does not rule out the possibility of some experiences because of their improbability. By studying the full range of experiences of an unusual nature following a single focal point—the death of Elvis Presley—it becomes possible to view the experiences as aspects of a continuum—which is needed in parapsychology. Rather than attempting to "prove" whether the experiences "really" happened as reported, psychiatrist Moody is interested in them "for what they reveal about the human mind and spirit" (p. 2 of Introduction). Some of the experiences related are premonitory of Elvis' death. There are apparitions and inexplicable physical effects. Many of the persons interviewed are convinced that Elvis has been in contact with them since his death. Moody adds a new dimension to the study of psychic experiences associated with the death of a person by his sensitivity to the "emotional context of human grief and bereavement in which they occur" (p. 154). - R.A.W.

02919. Myers, Arthur. *The Ghostly Register: Haunted Dwellings—Active Spirits: A Journey to America's Strangest Landmarks*. Chicago: Contemporary Books, 1986. 378p. 95 illus; Ind: 369-378

One of the newest and one of the best journalistic accounts of haunts one can visit. Descriptions of 64 haunted places are included, with specific locations given. In each case, Myers provides the location, a description of the place, the ghostly manifestations that occur there, a history of the place, the identity of the presumed ghost, his or her personality, witnesses, best time to witness, whether or not it is haunted today, investigations that have been made, and the names of persons submitting the data. Illustrations are also included. The last chapter is a directory of parapsychologists, psychics, and organizations the reader can contact for assistance and information. - R.A.W.

02920. Perry, Michael (Ed.). *Deliverance: Psychic Disturbances and Occult Involvement*. London, Eng: Society for Promoting Christian Knowledge, 1987. 143p. Ind: 141-143

This book is an outgrowth of the experience of the Christian Exorcism Study Group that has helped to train those who advise Anglican bishops in regard to exorcism. Although developed for the Church of England, the techniques employed can be applied by any Christian. The "deliverance" of the title is used intentionally to denote a wider area of concern than simple exorcism. "Deliverance is about freeing people from the bondage of Satan. It may occasionally involve exorcism, but generally it does not" (p. 2). The book is aimed at "Christian ministers in pastoral situations" to aid those in need of deliverance. It begins by setting forth 12 general guidelines. There follow chapters on poltergeist phenomena, "ghosts" and memories

of place; apparitions and haunts; occultism, Satanism, and witchcraft; possession syndrome; possession; and exorcism. There are appendixes that set forth the demonic and exorcism in the Bible, the Christian exorcism tradition, team work and networking within the diocese, and liturgical and prayer material. - R.A.W.

02921. Pilkington, Rosemarie (Ed.). *Men and Women of Parapsychology: Personal Reflections*. Jefferson, NC: McFarland, 1987. 173p. Bibl: 161-167; Chap bibls; Ind: 169-173

The author interviewed 12 persons over 65 who had devoted most of their careers to psychical research (parapsychology). Her aim was to present "personal reflections by the 'elder statespersons' of the field". . . [as] a means of sharing at least a little of their wisdom with those not fortunate enough to know them" (p. vii). Each of the persons interviewed was asked to address 5 areas: how they became interested in parapsychology, what they felt were their most important contributions, what they might have done differently or how their beliefs might have changed as a result of being in the field of parapsychology, what unusual experiences they might have had that exceeded their previous expectations, and what advice they would give to newcomers to the field. The persons interviewed were 4 psychiatrists (Jan Ehrenwald, Jule Eisenbud, Emilio Servadio, Montague Ullman), a psychologist (Gertrude Schmeidler), a biologist (Bernard Grad), a physicist (Joseph H. Rush), two with literary careers (Renée Haynes and George Zorab), and three full-time parapsychologists (Hans Bender, Eileen Coly, and Karlis Osis). Bibliographies are included for each author and there is a general bibliography at the end of the book. In an interesting Foreword, Stanley Krippner describes a pattern he discerned while reading these essays. This pattern was evident in the factors that predisposed the person to enter the field, the precipitating factors that led each to become identified with parapsychology, and the maintenance factors that made possible their continued involvement. He uses examples from the book to illustrate his points. - R.A.W.

02922. Randi, James. *The Faith Healers*. Foreword by Carl Sagan. Buffalo, NY: Prometheus Books, 1987. 313p. Bibl: 307; 3 figs; 1 graph; 37 illus

Magician James Randi herein exposes the deception and exploitation practices of the major televangelists, including Peter Popoff, W.V. Grant, Pat Robertson, and Oral Roberts. He also investigated A.A. Allen, Leroy Jenkins, Willard Fuller (the "psychic dentist"), and Ralph DiOrto. Chapter 14, "The Lesser Lights," includes Danny Davis, Kathryn Kuhlman, Daniel Atwood, David Epley, Al Warick (Brother Al), David Paul Ernest Angley, Frances and Charles Hunter ("The Happy Hunters"). Randi exposes the tricks used by some of the healers, supported by evidence he and some colleagues gathered over a 4-year period. He also emphasizes the gullibility and misplaced faith of the victims, which plays a part in their victimization and exploitation. Randi demands that legal action be taken against the exploiters. There is a chapter on "Practical Limitations of Medical Science," in which he points out that people expect too much of traditional medicine, and when disappointed, they turn to unorthodox methods of healing. A chapter is devoted to his unsuccessful efforts to obtain evidence of successful cures. This lack of evidence leads him to question whether any cures actually took place. A brief chapter reviews legal issues involved in aspects of unorthodox healing. - R.A.W.

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